

ERRATA TO THE
VAJRADHĀTU FIRE OFFERING MANUAL
September 2014

Page and line numbers (p, l) refer to the second edition, third printing. “Up” means to count from the bottom of the page.

- 3, 19–21 . . . palpable, **we change the color of the sand maṇḍala, the bricks of the hearth, the cloths that cover our cushions and practice tables—even the color of our clothes**—each time we change the practice. [Add bold for emphasis.]
- 8,9 . . . 18” long. If the dorje loppön uses the torch from a seated position (as is common for us), it should be longer than this, making it easier to reach the ting-lo. The cloth is . . .
- 8, last . . . brief. (For more information, see Schedule on Feast Days in the Organization section.)
- 9, 8^{up} The chöpön feeds the fire with kindling, small logs, . . .
- 10, 6 onto the fire three times as all chant HŪṂ three . . .
- 10, 11–12 onto all the offering substances. This is an initial cleansing and purifying of everything to be offered, including the firewood to be used that day, as well as the outer offerings on the main shrine, already consecrated in the Vajrayoginī practice. Each of the offering substances will also be consecrated separately at appropriate places later. Here you . . .
- 10, 16 . . . are consecrated. The chöpön sprinkles purifying water from the conch onto the outer offerings to be offered into the fire. All perform the appropriate
- 10, 19–20 . . . shabda offering. Following the consecration, the chöpön lights the āloka offering in the row of offerings to Agnideva closer to the hearth, which will be offered into the fire following the Invitation to Agnideva. Incense can also
- 10, 13^{up} . . . sprinkles everything on the fire-offering substances table with purifying . . .
- 11, 1–2 . . . generosity (in his upper right hand) is an open palm facing upward. A kuṇḍikā (in his lower left hand) is a water . . .
- 11, 2^{up} . . . if you wish. If you do not offer the rice, empty it into a container and turn the bowls upside down. Also dry the bowls containing the flower(s) and waters and turn them upside down. The ḍamaru . . .
- 14, 17^{up} . . . grains with a spoon (optional; by hand is also fine), the

- 16, 4 chöpön flicks from the Vajrayoginī front kapāla and then, at the mantras on p. 8, lights the āloka . . .
- 16, 10 from the row just consecrated). During the final offering on p. 52, the chöpön, facing the hearth and holding the Vajrayoginī front kapāla, stirs the amṛita three times and offers it to the hearth; practitioners also offer amṛita toward the hearth.
- 19, 3 the practice, for all karmas except destroying, the loppön . . .
- 19, 9 . . . poison, are made, offering this with a spoon.
- 19, 16–17 Replenish the remaining row of two extra sets of the outer Vajrayoginī offerings (the chöpön could do this prior to the conclusion of the departing drink), and consecrate them, . . .
- 19, 18–19 . . . The chöpön flicks from the Vajrayoginī front kapāla at the start of the consecration and then, at the mantras on p. 8, lights the āloka offering and, optionally, the dhūpa offering in that row of offerings. Then chant . . .
- 20, 5up . . . Agnideva, along with the remaining row of outer offerings, with purifying . . .
- 21, 4 . . . āloka offering—and, optionally, the dhūpā offering—is lit; . . .
- 21, 5 . . . the fire. If there is an assistant chöpön, this could be done by the assistant during the tormā offering.) Remember . . .
- 21, 16up . . . (pp. 78–102), performing these as usual. If a
- 22, 14up Here is a possible schedule for the retreat:
 Day 1 Arrival [Then add one to the number of each of the following days.]
- 25, last layers of brick, so you will need more bricks (23) than for the other hearths. The bricks are stacked lying flat, rather than on edge as in the other hearths.
- 26, last . . . destroying practice. This is offered using a spoon in the left hand.
- 69, 20 than is needed. . . .
- 71, 11 . . . through communication. You may be completely caught up with possessiveness in a spiritual or material sense. You may want something more than you can have. You may be so fascinated by the exotic qualities of the thing you want that you are blind to the world around you. You are completely wrapped up in desire, which produces an automatic sort of stupidity and ignorance. This ignorance in desire is transcended in Discriminating Awareness Wisdom.

- 79, 3 After this line, add:
Collected Vajra Assemblies, Vol. II: “The Four Karmas and Four Dignities,” pp. 63–65
- 115, 3 *For amending fire offerings: Vajradhatu Ngöndro Manual*, Vajrasattva Mantra
- 115, 6 After this line, add:
Training the Mind. “Laying Down Evil Deeds,” pp. 107–113
- 115, 9 . . . pp. 63–65.
- 115, 11 After this line, add:
Vajrayoginī Tris:
March 5, 1979, “Sacredness and Heat”
- 115, 7up or fire offering, including an interesting section on fire omens.
- 121, 2–4 Day 2 Work day. In evening, possible reading transmission, annotate text, and put fire-offering liturgy in order in the sādhana.
Day 3 Orientation day: practice orientation in morning; begin fire-offering practice before lunch
- 121, 5 Days 4&5 Fire offering
[Add one to the number of each of the following days.]
- 121, 13 . . . take down; closing talk/remarks; participants . . .
- 121, 21–22 . . . session of *The Abbreviated Daily Practice of Vajrayoginī* in the morning is a good way to gather the energy of the group to carry out the preparations.
- 121, 12up . . . practice texts and manuals . . .
- 123, 16 After this paragraph, add:
It has become a custom at Vajrayoginī four-karmas fire offerings to have a short feast (omitting the self-abhiṣheka) on the last day of each of the first three karmas, or at least the two middle karmas, in addition to the feast on the last day.
- 123, 11up . . . Tea break; get feast food
- 123, 4up After this line, add:
assisting chöpön with preparation of offerings
- 125, 2up . . . could occur during meal times or at the
- 126, 9 . . . and so on), but that can be done. Illustration 1 . . .

- 127,12up . . . maṇḍala. As the maṇḍala is oriented to face the loppön, it shifts geographically for each karma. However, because the “bottom” of the drawing is always regarded as maṇḍala-east, the tramen Vajrakākā is always visualized behind the loppön. (Refer to Illustrations 14, 16, 18, and 20, which are correctly labeled.)
- 128, 9 . . . requires twenty-three bricks, . . .
- 131, 11 . . . each day for the ghee offered by the dorje loppön; if using butter, this requires about 2¹/₄–2¹/₂ pounds. In addition . . .
- 131,15–16 . . . butter—especially for the dorje loppön’s ghee offering. But if necessity or expense dictates, it is permissible to use cooking oil. As a compromise, you could use clarified butter for the dorje loppön’s ghee offering and cooking oil for the offering bowl used by the chöpöns. Canola oil . . .
- 131, 2–3up . . . willow tree (or whatever . . . are using) will need to end up being cut into lengths of twelve aṅgulas (see below). This
- 132, 2 After this line, add this paragraph:
Safety. Cutting bodhi-vṛikṣhas and fashioning rosettes can be dangerous if not done properly. The dorje loppön or another experienced person should demonstrate a safe method for doing it. The safest tools are secateurs (garden pruning shears with a curved blade), often used by flower arrangers. The length of the stick being cut (3’–4’ long) should always be held above the point where the cutting is done. The blade of the secateurs (or razor knife) should always point away from your body and hands. Never hold a stick and cut down on the end of it toward your hand. To avoid cutting your leg, never place the part of the stick being cut on your knee or thigh.
- 132, 3–10 **Rosettes.** Here is the safest and easiest way to make the bodhi-vṛikṣhas and prepare the rosettes. You can prepare the sticks without first cutting them into lengths of 12 aṅgulas. Hold the growing end of an entire branch (the end growing away from the trunk) with one hand; then with the other hand, using secateurs or a razor knife, cut four small slices, about ¼” deep, angled down toward the
- 132, 17 . . . loppön.) This is true for all of the karmas.
- 133, 9 . . . need about fifteen dozen flowers.
- 133, 18 . . . —about eight to ten pounds . . .
- 133, 21 . . . obtained from a health-food store—or from your . . .
- 134, 13–14 . . . about 1¹/₂ quarts of each grain . . . fire offering, and at least 3 quarts for . . .
- 134, 18–19 . . . bundle it. Two brooms of kusha should provide enough strands for an amending fire offering, four brooms for a four-karmas fire offering.

- 134, 9up *Tsok*
- 134, 7up . . . feast days for an amending fire offering. More may be needed for a four-karmas fire offering if feasts are to be held to mark the last day of each (or some) of the first three karmas. (Roasting . . .
- 135, 11up the four retinue tormas, just as . . .
- 137, 5 . . . need two plates or trays for . . .
- 137, 8 . . . the bowls and plates or trays for . . .
- 152,7–8up 1 aṅgula $\frac{7}{16}$ " $\frac{3}{8}$ " . . .
4 aṅgulas 1 $\frac{3}{4}$ " 1 $\frac{1}{2}$ " . . .
- 152, 3 up 6 units $1\frac{5}{16}$ " $1\frac{1}{8}$ " . . .
- 179, 4 been described earlier in this “Organization” section.
- 183, 2–3up . . . Gyalwang Karmapa,” “Fulfilling the . . . Chogyur Lingpa (omit the dedications of merit if including this aspiration)
- 189, last . . . chant HŪM 3x and . . .
- 190, 2 offerings: outer offerings, fire-offering substances, and the day’s firewood.
- 190, 3–4 . . . ARGHAM . . . : Sprinkle purifying water from the conch onto the outer offerings that will be offered into the fire. Light the āloka offering in the row of the offerings to Agnideva closer to the hearth. Incense . . .
- 190, 6 . . . Sprinkle everything on the fire-offering substances table with purifying . . .
- 190, 8 conch. At this point, the fire chöpön may need to add some small logs in anticipation of making offerings to Agnideva. However, the fire should not be too large.
- 190, 15 . . . to do so. If you do not offer the rice, empty it into a container and turn the bowls upside down. Also dry the bowls containing the flower(s) and waters and turned them upside down.
- 190, 2 up . . . the dorje loppön (if desired). Then . . .
- 191, 17 During the “Four Offerings and Praises,” the fire chöpön should keep a close watch on the fire, judging whether or not to add wood. By the end of the Offerings and Praises, when it is time to offer bodhi-vṛikṣhas, the fire should be well-established—hot, glowing, even, and spacious—in order to accommodate and to burn the sticks. If the fire is stacked with logs that are only starting to burn, bodhi-vṛikṣhas and other substances will bounce off when they are offered.

- V52 Facing the hearth and holding the Vajrayoginī front kapāla, stir the amṛita three times and then offer it to the hearth.
- 191, 8 up . . . last mantra session.
- 193, 13 . . . all offerings and substances . . .
- 193, 16 . . . all fire-offering substances . . .
- 194, 1 Delete this line.
- 194, 2 V43 FC: build up fire, if necessary
- 195, 7 . . . goes on the main shrine; if the main shrine has 4 sets of outer offerings, 8 naivedya tormas will be needed)
- 195, 3up . . . smaller bowl for Vajrayoginī.
- 196, 5 . . . 7 stalks (the 21 and 7 on the same plate or tray); for each . . .
- 196, last Before the last line, add:
Prepare the ting-lo for the next day.
- 197, 11up . . . Build up the fire with small logs; if necessary, add more after the chöpön has consecrated the fire with water from the conch; then sit down.
- 197,7–8up During the “Four Offerings and Praises,” the fire chöpön should keep a close watch on the fire, judging whether or not to add wood. By the end of the Offerings and Praises, when it is time to offer bodhi-vṛikṣhas, the fire should be well-established—hot, glowing, even, and spacious— in order to accommodate and to burn the sticks. If the fire is stacked with logs that are only starting to burn, bodhi-vṛikṣhas and other substances will bounce off when they are offered.
- 201, 9up . . . with small spoon
- 203, 18 Barley flour (at least 30 lb.; more for four karmas if additional tsoks are required)
- 204,1–2up Pacifying 8 cups for 2 days, or 4 cups for 1 day
All others 6 cups total (1 cup for each day)
- 205, 8 . . . dry 8 cups of each; for four karmas, 16 cups of each:
- 205, 18 . . . sufficient for amending, four brooms for the four karmas.
- 205, 20 . . . about 15 dozen red carnations.
- 205,11 up Blood meal, 8–10 lb.

- 207, 14up . . . each day of the four karmas:
- 210, 9up . . . fire-offering liturgy on p. 5.
- 215,2–3up . . . Gyalwang Karmapa,” “Fulfilling the . . . Chogyur Lingpa (omit the dedications of merit if including this aspiration)
- 218, 3up substances on pp. F18–19, using the left hand. Then offer poison, using a spoon in the left hand, during repetitions of the
- 226, 19up . . . sake with amṛita
- 226, 11up . . .tsok, food, . . .
- 226, 10up . . . with amṛita, with . . .
- 226, 9up . . . with amṛita, with . . .
- | | | |
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| 229, 7–8up | Pacifying | 8 cups for 2 days, or 4 cups for 1 day |
| | All others | 6 cups total (1 cup for each day) |
- 230, 2 . . . dry 8 cups of each; for four karmas, 16 cups of each:
- 232,15 . . . amending, two cups for each day of . . .